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THE EVOLUTION OF RELIGION.

I. THE HUMANITIES.

SINCE THE DAYS of Linnæus the classification of plants has progressed at an ever increasing rate until the world has been ransacked for vegetal forms. Since the days of Cuvier systematic zoölogy as classification has progressed in a like manner. The success attending efforts early stimulated the students of mankind to engage in the same method of research, so that men were studied as animals for the purpose of classifying them. This enterprise has enlisted the labors of many men and instigated a vast system of anthropologic research by which there has been developed a great body of literature relating to the anatomy and physiology of men, while science has been enriched thereby; but the classification of men into races has made no progress. No one table of races receives universal assent or commands any large following.

It is now evident that the task is impossible. Human evolution does not result in the differentiation of kinds of animal men, but in stages of intellectual growth. The further men are traced into antiquity, the more diversified they appear as animal forms. Had the laws of evolution pertaining to animals remained efficient, and had not these methods of culture been developed, the human species which primordially exhibited varieties pretty well distinguished, would have continued in this development until distinct species were found; but culture results in the admixture of streams of blood, so that the earlier varieties of mankind are now so blended by intermarriage that the ancient varieties are thrown into inextricable confusion, and there results a re-unification of mankind as one species.

The law of physical adaptation to environment observed in the evolution of animals is gradually repealed in the case of man by the substitution of the law of culture. For example, man is not adapted to a cold climate by the development of a protective covering of hair, but he invents shelter, clothing, and fire; so that the environment is a factor in the evolution of his mental rather than of his physical characteristics. Man does not develop webbed feet or fins to become a denizen of the water, but he invents a boat and sails in a winged palace. It is possible to enumerate a catalogue of such conditions which seems almost endless; and in every case where environment is productive of distinctive physical characteristics in the lower animals, it is productive of intellectual characteristics in man. It therefore may be affirmed that while the lower animals are adapted to environment, man adapts the environment to himself. It is thus that the study of human evolution is resolved into the study of culture.

While the science of ethnology remains as a study of the anatomy and physiology of men in multitudinous varieties which do not admit of classification but only of characterisation by extreme types, a new science has been developed in the study of the characteristics of culture found among the various tribes and nations of the earth. This science I call Demonymy, or the science of the Humanities. Logically this science is divided into five departments, as follows:

First. Art, which is developed as human activity for the purpose of obtaining pleasure.

Second. Industry, which is developed for the purpose of promoting welfare.

Third. Government, which is developed for the purpose of establishing justice.

Fourth. Language, which is developed for the purpose of expressing thought.

Fifth. Education, which is developed for the acquisition of knowledge.

These five humanities are co-ordinate, correlative, and interdependent. If a pleasure is pursued that does not insure welfare,

it turns to pain. If welfare is pursued that violates justice, it ends in injury. If justice is pursued on the evidence of those who are false, injustice is done. If the truth is sought from men who have not the knowledge, error will be found. Finally, if knowledge is sought and error found, knowledge, justice, welfare, and pleasure fail. Truth is the word of knowledge, justice is the act of knowledge, welfare is the reward of knowledge, pleasure is the enjoyment of knowledge. This is the solution of the problem of ethics. Ethical conduct is not built on pleasure alone, nor on welfare or utility alone; nor is it founded on any single principle, but it has a pentalogic basis in pleasure, welfare, justice, truth, and wisdom. He who travels the righteous way must have a five-fold purpose in indissoluble unity.

The humanities require further characterisation. There are five classes of fine arts: Music, Graphics (as sculpture and painting), Drama, Story, and Poetry. The science of welfare or industry is the science of Technology. It is divided into Bioculture, Mining, Manufacturing, Transportation, and Exchange. The science of justice or institutions is the science of Sociology, divided into Statistics, Economics, Civics, History, and Ethics. The science of expression or language is Philology. There are five kinds of language,—emotional, gestural, oral, written, and conventional language, or that language which is devised in the arts and sciences for special purposes, as mathematical symbols, chemical symbols, etc. The activities which are pursued for knowledge and by which opinions are developed give rise to education, as, first, the cultural instruction derived from social industry; second, the accultural instruction of parents, kindred, and society; third, scholastic education; fourth, publication; fifth, scientific research. All of these activities are indissoluble in their results, for when one of the five purposes is pursued unwisely the common goal is not gained, and they are also bound together by other ties. The pursuit of art becomes an industry, as when men make music for others for compensation. The pursuit of welfare is always accompanied by the pursuit of pleasure. This gives rise to Ambrosial pleasures in catering to the palate, to decorative pleasures in form and color, to

competitive pleasures in physical and intellectual gain, to the pleasures of ambition in government, to the pleasures of rhetoric in speech, and to the pleasures of learning in education, while the conduct of institutions and education becomes industries.

We have divided each one of the five activities into five groups, and every one of the twenty-five may in like manner be subdivided. For present purposes civics, or the science of government, must thus be subdivided into constitutive, legislative, executive, operative, and judicative government. The science of constitutive government treats of the constitution of tribes and nations ; the science of legislative government treats of laws and the making of laws ; the science of executive government treats of the enforcement of laws ; the science of operative government treats of the industries carried on by the government, as in education, postal operations, etc. ; while the science of judicative government treats of the adaptation of laws to individual cases by interpreting and applying them as principles.

It has already been stated how the law of adaptation to environment is transformed by man into the law of the adaptation of environment to man. The survival of the fittest, which is the chief method of evolution in the plant realm, depends on the enormous multiplication of individuals when but few can survive ; but this law applies to mankind only in a subordinate manner, because the rate of multiplication is so greatly diminished that the method becomes comparatively inefficient. The action of the law of effort, which is the fundamental method of evolution in animals, is transformed by man into the law of culture, thus making mental evolution take precedence of physical evolution.

Having failed to classify mankind as races of animals, we still find them grouped as tribes and nations into states which take rank in culture. The tribes are of two radically distinct kinds, and the nations also are differentiated into two more or less distinct kinds. The tribes are called savages and barbarians, and the nations are sometimes said to be civilised and enlightened. For reasons which cannot here be set forth for want of space I shall use the terms monarchacy and democracy instead of the terms civilisation and

enlightenment. We therefore have four kinds of people living in four stages of society, which we call savagery, barbarism, monarchy, and democracy. It is proposed briefly to set forth the characteristics of these four kinds and stages of culture by describing the humanities in each, and their pursuit by religious agencies. Hard and fast lines cannot be drawn, for the higher is always evolved from the lower.

In religion the humanities are considered as superlatives; pleasure is beatitude, welfare is blessedness, justice is righteousness, expression is truth, and knowledge is wisdom. Then the superlatives as good have their antitheses as evil. Good and evil as boon and bane are considered as gifts from unseen beings in an unseen world. In moderate and common degrees good and evil are the results of human conduct, but in superlative degrees good and evil come from gods. Religion, then, is a system of activities to obtain beatitude, blessing, righteousness, truth, and wisdom, as the chief good by enlisting the good offices of unseen beings in the unseen world. The activities of religion are therefore coextensive in purpose with the humanities, but are held to be of supreme importance.

II. SAVAGERY.

The activities of savagery designed for pleasure are mainly terpsichorean, but people in this stage also have ambrosial, decorative, and competitive pleasures. Ambrosial pleasures give rise to many feasts; decorative pleasures give rise to many strange costumes—to painting, tattooing and mutilating the body, and to the decoration of all the products of their industrial arts. Competitive games are many, both athletic and divinitive; while such games as cards, drafts, and chess are games of skill in modern culture, they are games of divination in savagery. Music is rhythm. Sculpture in wood, horn, shell, bone, and stone produces only painted totemic images. Drama is the thaumaturgic representation of the myths of mythology. Poetry is exclamatory song with rhythm marked by musical accents. Savagery may be called the age of rhythm, for it is the chief characteristic of the music and dance of the people.

The industries are hunting, fishing, and fruit and root gather-

ing, while in the last stages of savagery petty agriculture is practised. There is a great variety of mechanical industries in the utilisation of the materials of the environment for shelter, clothing, and food. From the manufacture of stone tools savagery is known as the age of stone.

The governmental institutions of savagery have peculiar characteristics. The family as it exists in civilisation consists of parents and children, with such other members as the exigencies of life determine; but families are again regimented into higher groups, and every household or family is divided, for the husband belongs to one group, while the wife and her children belong to another; these groups are called clans. The husband belongs to the clan of his mother, while the wife and her children belong to the clan of her mother. For clan regimentation, therefore, the people are grouped by female descent. There may be from ten to twenty or more clans in a tribe. The man cannot marry in his own clan, but must marry a woman of some other particular clan. Sometimes the right and duty is less restricted and may be extended to two or even more particular clans, or may even be unrestricted as to other clans. The clan is usually given the name of some animal or other object of nature, and this is known as its totem. This totem becomes a deity. The members of the clan all take names from some kind, characteristic, or myth of the totem. The clan is governed by an elder man, and the members of the clan call one another kinship terms; but two words are used for brother, one as elder brother, the other younger brother, and two words for sister, as elder sister and younger sister, and there are elder cousins and younger cousins; so that in addressing another person by a clan kinship name relative age is expressed and superior age always gives authority. In speaking to a person in the clan it is unlawful to use any other name than this clan name by which authority is claimed or yielded. A group of clans constitute a tribe; thus the clans are bound together by ties of direct affinity and remote consanguinity. The chief of the tribe is the elder man of the elder men of the tribe; age, however, is not only natural but conventional, for men are promoted in ageship for superior virtues by a

system of elections in the clan council and also in the tribal council. Tribes are sometimes united into confederacies, and these tribes are by convention in council assigned to particular forms of kinship ; they may be brothers, elder and younger, or they may be father and son, or they may be grandfather, father and son, uncles, nephews, and grand-nephews ; thus they become kindred by legal fiction. Promotions are made in the confederate chieftaincies by the confederate council. There are diverse methods of organising the council, choosing war parties, and selecting war priests. Savagery is the age of the clan.

The language of a savage tribe is so foreign to the ideas of an English speaking people that an intelligent account cannot be made clear in brief, and this statement must suffice. The sentence is imperfectly organised from the fact that the parts of speech are imperfectly differentiated, but a word usually resembles an entire phrase or even an entire sentence ; for example : *to kill with a stone a man who is lying on the ground while the slayer is standing*, may all be expressed in one word. This method of speech is called holophrasm, and savagery is the age of holophrasm.

In education we find the characteristics of most importance for the present discussion ; for the influences of the deepest significance in savagery are those which arise from mythology and the teaching and practice of religion, for theology is mythology and teaching is instruction in religion. The supreme beings are animals, so in savagery mythology is zoötheism. Savages do not worship the existing animals, but have a notion that they are descended from primordial animals far superior to those now existing. They worship the sun, moon, and stars, but suppose them to be zoömorphic and often teach that they were formerly denizens of the earth transported to the sky for various mythologic reasons. In affirming that the gods are zoömorphic it must be remembered that the plane of demarkation between men and the lower animals is not conceived as existing in the same sense as in modern times, for the animals are supposed to have powers in many respects superior to men. One species has exalted power of a particular

kind, another of another kind, and every one has some power superior to that of man.

They also believe in the magical transformation of animals from one kind into another, and of this power man himself partakes. In the beginning all tribes, for they speak of animals as tribes, had this wonderful power of transformation in a superlative degree, from which they have degenerated so that now there are but few individuals arising from time to time that have the ability to perform this feat. Certain inanimate things are supposed to have been animate and to have been transformed into rocks, hills, mountains, plants, or celestial bodies. The sky is a solid dome; with some tribes it is ice, and with others it is rock crystal. All savage tribes believe in seven worlds, or regions; this world, the east, the west, the north, the south, the zenith, and the nadir. The people of this world originally came from some one of these outer worlds, usually the nadir; and magical people, as some great priests, can visit these worlds, and many of their myths recount these journeyings. The winds are the breathings of beasts inhabiting the cardinal worlds and sometimes visiting this. They have no knowledge of an ambient air. Thunder is the cry of birds, lightning flashes are serpents, usually the rainbow is a serpent; the rain from the zenith is explained in many ways,—sometimes as the abrading of the ice of the zenith.

Religious worship is the invocation of these gods to procure benefits and avoid evils. In arid lands the chief blessing sought is rain as the bringer of harvests; in humid lands the prayer is directly for bounteous fruits. All disease is the work of witchcraft, to a slight extent of human witchcraft, but mainly of animal sorcery, and particular diseases are referred to particular animals; thus one disease is called the deer disease, one the turkey disease, one the spider disease, and another the fly disease. So the diseases are parcelled out among the animals. The treatment of disease is always by sorcery. Should a man fall on the cliff-side and break his arm, it would be attributed to a "rock rover," who caused him to stumble. A child bitten by a rattlesnake is treated by placing

the rattlesnake beside it and with various ceremonies invoking the heart of the rattlesnake to return from the child to the serpent.

The methods of worship are innumerable in their details and diverse in their special characteristics from tribe to tribe, but the same principles are found in them all. The priests are always a special class, and the people are all organised into societies presided over by priests who have charge of special ceremonies designed for special purposes, and have charge of special medicines which are always administered ceremonially.

The religious ceremonies are long, and with every tribe a number are performed at intervals through the autumn, winter, and early spring. Through the year there are many four- or seven-day periods intended to provide for harvests and game, with a fast and a festival. In the dramatic ceremonies the priests and their assistants personify the personages of their mythology, and wear masks or other insignia to represent such characters. The paraphernalia of the altar, which is usually within some kind of a lodge or kiva, is very elaborate. The personages represented by the actors are also represented by carved images in stone or wood, or sometimes painted on bark or on the skins of animals. Vases of pottery contain holy water; curious and beautiful crystals are collected, especially in arid lands, to represent the color and hardness of well-matured corn. The feathers of birds are used in many ways to decorate the altar, but always having some mysterious symbolism. The dramatic performances represent scenes in the mythologic history of the tribes and of the gods whom they worship, interspersed with many harangues by the priests instructing the people in mythology and religion. From time to time terpsichorean performances are introduced, and a half of the time for the four or seven days may be occupied with music and dancing, but the whole ends with a great festival.

In savagery the fundamental opinions are mythologic, the gods are zoömorphic, and worship is terpsichorean.

III. BARBARISM.

Peoples in the barbaric state have music in the stage of melody. Painting takes a step in advance, for in savagery it represents the outline of the object wholly flat, while in barbarism relief is found. Drama makes an advance, especially in dialogue. Story has mythic heroes, but they are power-gods, and poetry is developed from the chanting of exclamations to the stage of song adapted to melody, and is often alliterative.

In industries agriculture is more highly developed, so as to furnish food for men and animals, and animals are domesticated. Manufacturing is advanced to a higher stage by the development of tools made of bronze. In clothing the skins of animals are utilised only to a small extent, while the hair and wool of animals and many vegetal fibers are wrought into fabrics. The improvements in tools make possible a decided advance in architecture, and men no longer live in houses covered with bark, boughs, and rude thatch or in chambers excavated in tufas and friable rocks, but they build houses of wood and stone usually covered with boards made by riving trees or by deftly woven thatches, though rarely houses are covered with dry and indurated mortar.

The advance in institutions is more important in this consideration. The development in bioculture, in the cultivation and the domestication of animals leads to an accumulation of wealth, and with it there are beasts of burden and a great exchange of wealth from tribe to tribe results; then the more peaceful life of savages becomes the more warlike life of barbarians by the greed for plunder on the one hand and by the development of warfare through the utilisation of bronze. Gradually tribes become nomadic at certain seasons in search of pasture for flocks, and to extend the field of plunder. With these changes constitutive government is changed. When clans move from place to place in search of better ground to cultivate, or larger streams to use in irrigation, or larger fields for the sustenance of animals, wives and children must go with husbands and fathers and no longer remain under the control

of brothers, maternal uncles, and grandfathers, but come under the control of husbands, fathers, and paternal grandfathers. There are other agencies at work at these changes in religion, which for present consideration may be neglected; but finally the result is to transform the clan into the gens, a group of persons reckoning consanguineal kinship in the male line, and the children follow the gentile descent of the father instead of the clan of the mother. The chief of the gens is still the elder man of the clan in years or by legal fiction. The patriarch clothed with family and gentile power is also the owner of the gentile property, especially when it consists of lands, flocks, and houses. With a large number of persons and a large accumulation of property he has the means of enforcing authority unknown in barbarism, but the gens may unite with other gentes into a tribe, and these tribes may again unite into confederacies. The motive impelling the union of gentes into tribes is peace, and the bond by which they are held is the marriage tie.

In the 34th chapter of Genesis there is recorded a proposition to organise a barbaric tribe:

"And Hamor the father of Shechem went out unto Jacob to commune with him.

“And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

“ And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

"And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein."

There is a method of regimenting clans within the tribe which is developed rather late in savagery and which becomes of paramount importance in barbarism, for the priestly or ecclesiastical societies now play an important rôle. The people of the clan are divided into these societies which they voluntarily join for the purpose of being initiated as priests or assisting as devotees. Gradually the ecclesiastical societies become organised and consolidated on a schematic plan founded on the mythologic worlds or regions. The persons who belong to the north-world region constitute a north-world brotherhood, and in like manner each religion has its brotherhood. This is the origin and significance of the phratries

found in barbaric society. The phratry is an intermediate unit between the gens and the tribe; the phratries being gentes primarily organised by worship on the scheme of the seven regions. In barbarism the five units of regimentation, namely, the family, the gens, the phratry, the tribe and the confederacy are usually kept distinct, and the governmental functions well differentiated, though in the tribe and confederacy chiefs may be derived from the gens and also from the phratry and often, perhaps usually, the chief of the phratry is also chief of a gens, the two offices being united in one person. The priestly brotherhood play an important part in barbaric society and continue their influence in the next stage, and are even continued under a changed form to the present time.

The zoötheistic religions of savagery become physitheistic in barbarism, often without even changing the names of the gods, but always changing their attributes. The celestial gods take on anthropomorphic forms and become leading personages in the pantheon as great powers in nature. The sky itself is personified as a deity and the beast-god of the wind becomes the man-god of winds, the beast-god of rain becomes the man-god of rain, the beast-god of thunder becomes the man-god of thunder, the beast-god of lightning becomes the man-god of lightning, the serpent of the rainbow becomes the man-god of the rainbow, and other zoömorphic personages become powers with human forms. This is the stage of theism so well described by Max Müller and exhibited in the most ancient records of India, Egypt, Greece, and Rome. Hesiod has told of these gods and Homer sings their praises.

In savagery there are many deities of merriment, jest, and cunning, which live on to barbarism, but quite a new class slowly appears as gods of evil who bring hurricanes, floods, frost, and fire, and to whom other great disasters are attributed. In this new form the principal deities are organised into a tribe over which a chief presides and mythology largely becomes the history of a tribe of deities with many incidental personages from the lower grades of supernatural beings, but the home of the supreme deities is fixed in the zenith from which the members of the tribe journey to other regions.

The terpsichorean worship of savagery wanes in barbarism and the dramatic worship is more highly developed, while the insignia of the altar are multiplied and the drama becomes more conversational and poetic. A new system of deities appears in the pantheon and a new system of worship is developed. The totemic deities of the clan are now replaced by ancestral deities of the gens ; thus ancestral worship itself originates, and it finally becomes the duty and the delight of the household to keep up ancestral worship in many ways, especially in the preservation of the ancient fire of the home.

In savagery there is a system of oblations which at first appear to be symbolic and mnemonic as suggesting to the deity the nature of the blessings for which prayers are made ; thus, minute quantities of food and drink are placed on the altar, or representatives of these things are painted on the shrine or represented in other ways, while ears of corn and other forms of food are exhibited, jewels are shown, and the gods are asked to supply like things. Oblations are made at meals and on many occasions. Gradually the quantity of these offerings is increased until at last it becomes a sacrifice. In ancestor worship these sacrifices are especially noticeable, and they finally become gifts to forefathers who are supposed to use them in the zenith world. Finally the worship at the hearth becomes equal in importance to the worship in the kiva, and the worship by sacrifice becomes the fundamental worship in which piety is measured by sacrifice. More and more the patriarch becomes the teacher and gathers the gens about him, while subordinate families assemble for instruction by households. Gradually also the myths are wrought into crude poetry and taught in this form, while the precepts of religion are coined into verse with many maxims of right and duty. While in savagery the gods were induced to give boon for pleasure as they were supposed to enjoy the terpsichorean ceremonies of the clan, now they are solicited by offerings to promote their welfare. Still the idea of sacrifice remains uppermost, and from sacrificing food and drink in hecatombs of beeves and jars of wine the gifts become human lives ; first of enemies captured in battle, then of individuals of the tribe who have of-

fended, and finally of the best beloved sons and daughters. Barbaric worship is sacrifice.

In the tribe five kinds of worship are ultimately recognised: The worship of the family, the worship of the gens, the worship of the phratry, the worship of the tribe, and the worship of the confederacy. In the family the altar is the hearth about which there are special places for the paraphernalia; in the gens the worship is at the hearth of the patriarch, and it may absorb all the worship of subordinate households; in the phratry the worship is in the kiva or pyrtaneum; later there may be a kiva for the tribe and still another for the confederacy; and finally when confederacies dwell in cities the great kiva becomes the temple.

IV. MONARCHACY.

In monarchacy music is developed to the stage where harmony is recognised. In graphic art linear perspective is observed. In drama the theme is magic, the actors supernatural beings and human puppets. Story has the same theme as drama; in poetry also the theme is magic, and it often takes the form of rhyme.

Bioculture is more highly developed; but that which is most important to note is the development of manufactures in the utilisation of iron, so that it is often called the iron age. Architecture is more highly developed both in the homes of the people and in the homes of the gods, and the kiva of primal society becomes the temple of civilisation. In savagery transportation by water is in canoes hollowed out of tree trunks, or in boats of skins or fashioned of other materials and propelled with paddles. In barbarism oars were added. In monarchacy sails are hoisted, and men journey far from land, and a great commerce is developed.

The introduction of iron weapons changes the nature and methods of warfare. Militancy is no longer a succession of raids for plunder and fancied revenge for mythologic injuries, but is systematic conquest that peoples may be reduced to slavery as the servants of the conquerors, or reduced to dependencies for tribute giving and supplies of soldiery. In savagery there is a form of slavery which is adoption into the family and clan, when the cap-

tive takes rank in the clan from the date of his adoption as children born in the clan take rank from birth. This form of slavery is continued in barbarism, but with important modifications, for sometimes promotion becomes impossible; but in monarchacy the slave belongs to a lower caste from which he cannot rise, and usually is attached to the soil as a realty. Late in monarchacy the slave becomes a chattel.

Now, we must consider the origin and the nature of monarchacy. We have already found the confederacy to be a group of tribes organised by kinship as a legal fiction; but in barbarism the tribes are thus scattered in towns, while in savagery the clans may be scattered in villages or hamlets, but when confederacies unite to live in a walled city monarchacy is born. Superior tools lead to superior architecture, and superior architecture leads to the erection of superior defences, and superior defence masses the people in cities. Then cities become workshops, and the products manufactured become goods, and goods become cargoes, and the mariner journeys afar for trade, and a world-wide barter brings the products of all lands to every city. Cities grow and become powerful in number and wealth. Weaker cities are conquered and made provinces; tribes also are conquered and their countries made tributary provinces. A few of the conquered peoples are made slaves, especially the poets and other artists and the artisans, while some of the common people are taken as laborers to toil on pyramids, temples, mausoleums, city walls, and viaducts, or to drain swamps and cultivate fields. The people of such a city for a long time retain distinct tribal, phratral, gentile, and family government; but propinquity, a common language, common employments, and common interests unite to break down the barrier of gentile incest, and incest itself is expressed in degrees of consanguinity and sometimes of affinity. When streams of blood are so intermingled that gentes can no longer be traced, the people are no longer regimented by affinity, and artificial regimentation by territorial boundaries takes its place. But the kinship method of regimenting people is never wholly lost in monarchacy, but remains within a small number of people who aspire to be rulers and who often are the actual rulers.

Thus a ruling class is preserved. A second class arises through the phratral organisations transformed into ecclesiastical bodies, and the priests are privileged. War has now developed, when it may be conducted on a vast scale for the conquest of provinces, and a warrior class springs up, the leaders of which also become a wealthy and privileged class. Thus we have the three estates. Now the artisan class is differentiated by trade, and a system of guilds is developed. The laborers on the public works and the people who are engaged in agriculture remain as nondescript bodies from which all the classes, so-called in the three estates, and the guilds hold themselves socially aloof. There is an attempt to make all of these classes hereditary, but it ultimately succeeds only with the ruling classes, for when war comes the peasant may fight as well as the king and success in war brings honor and promotion. The priestly class is not even able to keep its members within itself, for new leaders and teachers spring up to establish new societies with new priesthoods. Some in the guilds attain great wealth and can command position in one or other of the three estates, while many in the guilds fail and become mere laborers or even outcasts.

The monarchacy thus begins by the settlement of a confederacy in a walled city, extends by annexing tribute-paying provinces, and finally assumes the ultimate form of national organisation; and the provinces are not considered as subject provinces, but the whole territory of a monarchy is divided into districts with a more or less equal government for every one, and equal rights and duty pertaining to all but modified by rank.

In the city-state the people speak a common language, but often the provinces speak diverse languages. The form of language in this stage is inflectional.

Education becomes something more than instruction in mythology and religion, for a new discipline is early developed and a new body of learning, usually called philosophy, is its theme. The purpose of this philosophy is the explanation of the properties of the bodies of the universe, which are confounded with qualities, and the latter name is usually employed in their designation. An

attempt is always made to reduce all properties to one and thus to explain the universe as monistic. Five stages of this philosophy appear in succession : the Pythagorean philosophy, where the properties are explained as numbers ; the Platonic philosophy, where the properties are explained as forms, so that even ideas are called forms (the Greek word *idea* originally meant form) ; the Aristotelian philosophy, in which all properties are explained as forces ; the Scholastic philosophy, where all properties are explained as being or existence ; and the Idealistic philosophy, where all properties are explained as ideas. In this stage the schools are organised for the purpose of teaching philosophy and all the ancient and venerable universities of civilisation have this origin.

Gradually a belief in the cardinal worlds is abandoned, but a heaven above and a hell beneath are retained.

The physitheism of barbarism is transformed into psychotheism, and the deities have psychic attributes, though to a large extent the names of the deities remain the same. Thus there is a god of war, and a god of love, a god of agriculture and a god of commerce, a god of hunting and a god of fishing, and in like manner the chief psychic attributes of mankind and the vocation which they follow are all represented by deities in the pantheon. At first the gods constitute a tribe, then they inhabit a city which is above on some mountain like Olympus or in the sky. As time goes on the constitution of the tribe of deities is changed, and the supreme deity is exalted more and more until a qualified monotheism is established.

Worship changes and terpsichorean ceremonies are gradually abandoned, sacrifices are continued, but modified and ameliorated, becoming symbolic. Ceremony is refined and becomes a vast system of symbolism, so that worship becomes highly poetical. Gradually a new element is added to religion, and at last becomes its chief characteristic. Gods who were supposed to be pleased with dancing and then pleased with oblations are now supposed to be best pleased with opinions, and to be worshipped in spirit and in truth through creeds that work their effects in the hearts of men impelling them to righteous conduct. Religion is fiducial, and men

are held to be pious who acknowledge God in all their ways. Another change comes, for men pray less for present blessings and more for blessings in the future world.

The crime of crimes in savagery is witchcraft, in which it is supposed that the gods are induced to do evil to men. This crime lasts on through barbarism and is punished with still greater rigor; it still continues in the third stage and those who practice it are condemned to death. In barbarism the crime of blasphemy is developed, consisting in the omission of rites or in acts of disrespect. This also appears in the third stage. In monarchy yet a new crime is developed, for creed now becomes essential and the heretic receives more horrible punishment than the witch or the blasphemer.

During the stage of monarchy six great religions were developed: Judaism, Confucianism, Hindooism, Buddhism, Islamism, and Christianity. In all these religions the priests are propagandists and desire to make their doctrines universal. The great majority of the peoples of the globe are worshippers in one or another of these systems, but there are a few followers of Zoroaster and of Lau-tsze, a few barbarians, and a few savages. Idolatry has never been a religion, but in all the three stages idols are found as insignia of shrines.

V. DEMOCRACY.

Democracy has existed as a dream since the palmy days of Greece and Rome, but only as the equal rights of individuals in a class while the classes are in hierarchies. In a better form it was first established in the little republic of Switzerland. The principles on which genuine democracy rests have their origin in the development of modern industries, and the discovery of the New World may be taken as a convenient date for the beginning of this period.

Now, music is not only rhythm, melody, and harmony, but it is also symphony as a succession of rhythms, melodies, and harmonies. To graphic art is added a new element in aerial perspective. Drama represents the doings of men rather than of mythical

heroes. Story is the tale of human life, and the chief themes of poetry are the beauties of nature, the charms of simple life, the tragedies which spring from error, the triumphs of truth, and the boon and bane of love.

In this stage human slavery is gradually abolished, and the powers of nature are enslaved. The places of the stars are fixed as signals for mariners, the compass becomes the guide of the sailor, fire becomes the tool of the miner, steam is the servant of manufacturing and the beast of burden for commerce, electricity is the messenger to distant lands and neighboring homes and at last the steed of the chariot of common life. As the dugout developed into the boat and the boat into the ship, so the ship has developed into the ocean palace. In savagery tribes communicate thought in gesture-speech. In barbarism tribes communicate thought in picture-writing. In monarchy nations communicate thought in writing. In democracy nations communicate thought by lightning-speech.

The age of democracy is the age of machinery, and has sometimes been called the age of steel, because this substance is largely used in tools and also in machinery. Machinery has not only revolutionised the arts, but it has revolutionised society itself, for it has largely destroyed guilds as trades and apprenticeship as a system of learning trades, since to a large extent the skill has been transferred from the man to the machine. This revolution is just now in progress. Transportation has also been changed and a new system of industries developed which again has reacted on systems of exchange. In these and various other ways the regimentation of the people for industrial pursuits has been transformed by the organisation of a system of corporations, some of which are gigantic and embrace operations as great in extent as those in which nations once engaged.

Language is no longer inflectional as a device adapted to disputation and a discipline of word learning, but it becomes organic by the development of more thoroughly differentiated parts of speech, and thus becomes the instrument of exact and logical expression adapted to the communication of scientific thought.

When the good queen sold her jewels she little dreamed that she would emancipate the people from the chains of mythology to roam at will in the sunlight of science; but so it has happened. Science could not lift her head in the presence of mythology, until its disciples had demonstrated the spheroid figure of the earth in such a manner that all were compelled to believe it. Who shall say that the impetus given to science by Columbus was not a greater boon to mankind than in the gift of a continent of new homes for an enlarged theatre of peoples? It needs not to portray the rise of republics in various portions of the world, nor to set forth the development of representative institutions in the nominal monarchies of western Europe, in America, Africa, Asia, and the island nations. Some of the republics are not yet pure democracies, and some of the monarchies are far from being pure monarchies; but as the years pass the metamorphosis is accelerated.

It was stated above that savagery is a more peaceful state than barbarism, that barbarism is a more peaceful state than monarchacy, and now it may be affirmed that monarchacy is a more peaceful state than democracy. As the club was exchanged for the sword, and then the sword for the bayonet, and then the bayonet for the cannon, armies underwent a corresponding change in organisation by adaptation to new methods of warfare, and wars have increased in destructiveness, in strength of legions, and in frequency of battles. The armies of the more civilised nations have steadily increased since the days of Columbus, and during that period have greatly outnumbered the armies of antecedent times. The wars which the more highly civilised nations have waged were never before equalled in atrocity or slaughter. The international wars of Napoleon and the civil war of Grant were never before equalled in magnitude. Of the three most potent factors in the transformation of society before Columbus, namely, industrialism, militancy and religion, it cannot be said that progress is from one to the other, but that all have developed each in its own sphere. Industry has developed to the stage of machinery, and war has developed to the stage of gigantic armies.

Since the common people have known that the world was

round, and the concept is no longer in the possession of the few, scientific research has been organised. The germs of research were planted by Aristotle and other Greeks, but they never grew to maturity until scientific men exhibited a series of splendid results which captivated mankind. The schools were devoted to philosophy and disputation. But little by little the disciplines of science, when they could no longer be ignored, were introduced into the seats of learning. The leaven worked a transformation, so that the schools became agencies of research and instruction in science as well as in philosophy. Gradually philosophy itself came to be known as metaphysics by the accident of a word. At last schools, individuals, and finally governments were enlisted in the work of research, and metaphysics has been relegated to a discipline for one of the years or even one of the scholastic terms in the life of the student. The public schools, colleges, and universities are now engaged mainly in the teaching of science. At last a fourth factor or potent mental agency in civilisation has been developed, so that now industry, militancy, religion, and science are the four supreme agencies of change, and the new agency subordinates them all.

It is important to note here the metamorphosis wrought on religion by science, which comes to purify but not to slay. Not as the ages go by, not as the centuries lapse, but as decades fly, a change is wrought in the human conception of the attributes of deity. The pleasure of worship is becoming the contemplation of perfection, the form of worship the agency of instruction, the cause of worship the love of humanity, the purpose of worship the purification of conduct. This is the ideal state to which religion is tending, and it must be understood in order properly to appreciate the characteristics of the existing religions. In the primitive world religions were many, because tribes were many and languages many, names many, and totems many; but they were all on one plan, to secure one purpose, namely, that of pleasure, and to give pleasure to the gods. They were still many in barbarism, though not so many, but all designed to obtain welfare and to give welfare to ancestors. Then religions became few and sought to yield trib-

ute of praise and allegiance to gods, and to gain bliss hereafter with incidental prosperity now. Much of ceremonial worship remains yet in this the first period of the new stage in the evolution of religion. Much of theoretic and practical sacrifice remains; much of creed remains, but more of scientific truth. As this last agency approaches perfection religion advances, for science has no conflict with it but only with metaphysics.

From time to time during the stage of monarchy prophets arose who became great teachers. Seeing that true ceremony is only impressive symbolism, that true sacrifice is only immolation of unwise desire, and that true creed is only expression of opinion, and being profoundly convinced that true religion is righteous deed, they sought to convert men to better ways and taught a religion of ethics. Some of these great teachers for a time were successful, but by reason of ignorance and sin disciples continually relapsed into ceremony, sacrifice, and creed as true religion and forgot religion itself. But when Moses and Confucius and Buddha and Mahomet and Jesus could teach the world through the magical speech of books, great teachers multiplied and ethical religions gained ground. In democracy one of the great historic religions prevails, and has attained to Catholicity in that stage; though it has many subdivisions, the teaching of Jesus ever more and more in the spirit of the Sermon on the Mount is becoming the religion of the people. Though this religion is represented by diverse ceremonies and by differing theories of sacrifice, it is unified in practical ethics, but not in theoretical ethics. As the years pass, insistence on ceremony, insistence on sacrifice, and insistence on creed grows less and less, while instruction in ethics grows more and more. Ethical religion, though now often vaguely taught, will triumph in Catholicity.

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